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MISSION SAN FRANCISCO DE ASSIS,
(Or MISSION DOLORES,)
FOUNDED 1776.

HISTORICAL REMINISCENCES

OF

One Hundred Years Ago.

THE MISSION SAN FRANCISCO DE ASSIS.

(MISSION DOLORES.)

MARIA DE LA CONCEPCION ARGÜELLO.

EDITED BY MARY GRAHAM.

SAN FRANCISCO :

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INTRODUCTION.

IN writing this "Memoir of the Mission of San Francisco de Assis," and a "Sketch of the Life of Concepcion Argüello," I beg leave to state that I have desired to be truthful and accurate, and have spared no pains to that end. The most difficult part of my work was to find where Concepcion Argüello was born: one of her family told me it was in Mexico, another at Santa Barbara. I called on the Most Rev. Archbishop and requested permission to look over the archives of the old Mission Church, in San Francisco, and there found the record of her baptism, which I have given.

I then visited the convent at Benicia, where Sister Dominica Argüello died, and copied the date of her death. Several of the nuns are still living who remember her with love and veneration, and speak of her as a saint. The compiling of this little volume has been to me a labor of love: to perpetuate the memory of one who is so intimately associated with the early history of California,

a person of great loveliness of character—one who combined the purity, simplicity and humility of a saint.

If what I have said will add more value to the poem introduced in these pages, I shall feel compensated for the trouble. This story of the Life of Concepcion Argüello is preceded by an account of the foundation of the Missions and of the old Mission Church in San Francisco—that interesting landmark, the Centennial celebration of which took place on the 8th of October last. Another century and all trace of mission life in California will have passed away ; but its memory will live in the pages of local history. Records like these will possibly be the only means to serve the due celebration of the founding of the Missions when a hundred years hence Californians will recall the past to do honor to those who, by their noble, self-sacrificing lives, their zeal and courage, laid the foundation of our Pacific States.

MARY GRAHAM.

San Francisco, December, 1876.

THE CENTENNIAL.


HISTORICAL REMINISCENCES.

I HEAR you call, and see the sun descending
O'er rock, and wave, and sand,
As down the coast, the Mission voices blending,
Girdle the heathen land.

Borne on the swell of your long waves receding,
I touch the farther Past;
I see the dying glow of Spanish glory,
The sunset dream and last!

Once more I see Portolá's cross uplifting
Above the setting sun;
And past the headland northward, slowly drifting,
The freighted galleon.

[*Bret Harte.*]

 HE History of California commences from the first of July, 1769, when Father Junipero Serra, Don Gaspar de Portolá, (Captain of Dragoons and Governor of Lower California,) and Don Fernando Rivera y Moncada, with the officers, priests, soldiers, sailors and laborers, arrived at San Diego and began the work of settlement, conversion and civilization on the soil of California.

In Edmund Randolph's masterly address delivered before the Society of California Pioneers at their tenth anniversary of the admission of the State of California into the Union, September 10, 1860, a most interesting description of the event is given. José de Galvez, then Visitor-General, (a very high officer representing the person of the King in the

inspection of the workings of every part of the government of the Province to which he was sent, and who afterwards held the still more exalted position of Minister-General for all the Indies,) arrived at this time in Lower California, bringing a Royal Order to dispatch an expedition by sea to re-discover and people the Port of Monterey, or, at least, that of San Diego. Father Junipero Serra entered with enthusiasm into his plans, and, after consulting with him and learning the condition of the Missions, and the latitude of the most northern, Galvez, the better to fulfil the wishes of His Majesty, determined, besides the expedition by sea, to send another which should go in search of San Diego by land, at which point the two expeditions should meet, and make an establishment. And he further resolved to found three Missions—one at San Diego, one at Monterey and another midway between these, at San Buenaventura.

A fleet, consisting of two small vessels, (the *San Carlos* and the *San Antonio*, otherwise, the *Principe*), at this time came over to Lower California from San Blas. Of these the *San Carlos* was the Capitana, or Flag-ship. Galvez, a really great man, labored with diligence and good nature to get the vessels ready for sea; with his own hands he assisted the workmen (such as there were to be found in that remote corner of the world) in careening the vessels, and the Fathers in packing up the ornaments, sacred vases and other utensils of the Church and vestry, and boasting in a letter that he was a better sacristan than Father Junipero, because he had put up the ornaments, etc., for his Mission, (as he called that of San Buenaventura,) before that servant of God had put up

those for his San Carlos Mission, and had to go and help him. Also, that the new Missions might be established in the same manner with those of Sierra Gorda, where Father Junipero had formerly labored, and with which he was much pleased. Galvez ordered to be boxed up and embarked all kinds of household and field utensils, with the necessary iron work for cultivating the lands, and every species of seeds, as well those of Old as of New Spain, without forgetting the very least, such as garden-herbs, flowers and flax; the land being, he said, in his opinion, fertile for everything, as it was in the same latitude with Spain. For the same purpose he determined that, from the most northern of the old Missions, the land expedition should carry two hundred head of cows, bulls and oxen to settle the new country with large cattle, in order to cultivate the whole of it, and that in proper time there should be no want of food. Father Junipero blessed the vessels and the flags. Galvez made an impressive harangue, and the expedition embarked, and the *San Carlos* sailed from La Paz, in Lower California, on the 9th day of January; 1769. The whole enterprise was commended to the patronage of the Most Holy Patriarch St. Joseph. On the *San Carlos* sailed Don Vincente Vila, (commander of the maritime expedition), Don Pedro Fages, (a lieutenant, commanding a company of twenty-nine soldiers of the Catalonian Volunteers), the engineer, Miguel Constanzo, likewise Dr. Pedro Prat, (a surgeon of the Royal Navy), and all the necessary crew and officers. With them for their consolation went the Father Friar Fernando Parron. Galvez, in a small vessel, accompanied the *San Carlos* as far as Cape San Lucas,

and saw her put to sea, with a fair wind, on the 11th day of January, 1769. The *San Antonio*, the other vessel, went to Cape San Lucas, and Galvez went to work with the same energy and heartiness to get her ready. She sailed on the 15th day of February, 1769.

The captain of the *San Antonio* was Don Juan Perez, a native of Majorca, and a distinguished pilot of the Philippine trade. With him sailed two priests, Juan Vizcayno and Francisco Gomez. The archives of this State contain a paper of these times which cannot but be read with interest. It is the copy of the receipt of the commander, Vicente Vila, containing the list of all the persons on board the *San Carlos*, and an inventory of eight months' provisions. The original of this simple and homely document, which enables us to realize so clearly these obscure transactions, yet so full of interest to us, was given unquestionably to Galvez, and this copy we may presume brought to California on the first voyage of the *San Carlos* to serve as her manifest; it is dated the 5th of January, 1769. Of the same date we have the instructions of Galvez to Vila and Fages, addressed to each of them separately—that is, the original was given to Vila under the signature of Galvez, and a copy to Fages. They are long and minute. The first article declares that the primal object of the expedition is “to establish the Catholic religion among a numerous heathen people, submerged in the obscure darkness of Paganism; to extend the dominion of the King, our Lord, and to protect this Peninsula from the ambitious views of foreign nations.” He also recites that this project had been entertained since 1606, when it was

ordered to be executed by Philip III. Referring to orders which were issued by that monarch in consequence of the report made by Vizcayno, but which were never carried into effect, he enjoins that no labor or fatigue be spared here for the accomplishment of such just and holy ends. "San Diego," he says, "will be found in latitude 33 degrees, as set forth in the Royal Cedula of 1606, (one hundred and sixty-three years before,) and it cannot fail to be recognized by the land-marks mentioned by Vizcayno." At the conclusion, in his own hand-writing, we have the following :

"NOTE.—That to the Fort or Presidio that may be constructed and to the Pueblo (Village) of the Mission which may be established at Monterey, there shall be given the glorious names of San Carlos de Monterey.

JOSE DE GALVEZ. (Rubric.)

When the *San Antonio* sailed she seems to have carried a letter from Galvez to Pedro Fages, who had gone in advance on the *San Antonio*; for we have it now in the archives. It is dated, "Cape San Lucas, February 14, 1769." The body of the letter is, in substance, that the *San Antonio* arrived at the Bay (San Lucas) on the twenty-fifth of last month (January); that she was discharged and cleared of barnacles, and that he examined the vessel with his own eyes and found the keel thereof as sound as when it was placed in the vessel; that the necessary repairs had been made and her cargo again placed on board; and that "to-morrow, if the weather permit," she will sail; and that he trusts in Providence she will come safely into Monterey, and find him (Fages) already in possession of the country. So far, it is in the hand-writing of a

clerk. He then adds a postscript with his own hand, addressed as well to Father Parron and the engineer Constanzo as to Fages. It reads thus:

"My friends, it appears that the Lord, to my confusion, desires infinitely to reward the only virtue I possess, which is my constant Faith; for everything here goes on prosperously, even to the mines, abounding in metals. Many people are collecting, with abundance of provisions. I hope you will sing the *Te Deum* in Monterey, and in order that we may repeat it here, you will not withhold the notice of the same an instant longer than is necessary. This is also for the Rev. Father Parron.

JOSE DE GALVEZ. (Rubric.)

Just as active was he in getting off the land expedition. The chief command was given to Don Gaspar de Portolá, captain of dragoons, and then Governor of Lower California; the second rank to Don Fernando Rivera y Moncada, captain of a company of foot-soldiers who carried leathern bucklers; and, in imitation of Jacob, Galvez, in view of the dangers of the route—midst savages and through an unknown country—divided the force into two parts, to save one if the other was lost. Rivera was to lead the first, and the Governor to follow after. Rivera sets out towards the north as early as September, 1768, collecting mules and muleteers, horses, dried meat, grain and flour, biscuits, etc., among the Missions, encamps on the verge of the unexplored regions, and sends word to the Visitor-General that he "will be ready to start for San Diego in all of March." Father Juan Crespi then joins him, and on the 24th day of March, which was Good-Friday, he begins the journey. This party consisted of Captain Rivera, Father Crespi, a pilot, (who went to keep a diary,) twenty-five foot soldiers with leathern bucklers, three muleteers, and a band of Christian Indians of Lower California to

serve as pioneers, assistants to the muleteers, and for anything else that might be necessary, and who carried bows and arrows. They spent fifty-two days in the journey, and, on the 14th day of May, arrived without accident at San Diego. Father Junipero Serra, President of the Missions of Lower California, and of those that were to be founded, marched with Portolá.

The season of Lent, the dispositions to be made for the regulations of the Missions during his absence, and the preparation for the expedition in its spiritual part, detained him so that it was May before he joined Portolá at the same encampment from which Rivera had set out. The Reverend Father-President came up in a very bad condition. He was traveling with an escort of two soldiers, and hardly able to get on or off his mule. His foot and leg were greatly inflamed—the more so that he always wore sandals, and never used boots, shoes or stockings. His priests and the Governor tried to dissuade him from the undertaking; but he said he would rather die on the road. Yet he had faith that the Lord would carry him safely through. A letter was even sent to Galvez; but he was a kindred spirit, and agreed with Father Junipero, who, however, was far into the wilderness before the answer was received. On the second day out, his pain was so great that he could neither sit, nor stand, nor sleep; and Portolá, still being unable to induce him to return, gave orders for a litter to be made. Hearing this, Father Junipero was greatly distressed on the score of the Indians, who would have to carry him. He prayed fervently, and then a

happy thought occurred to him. He called one of the muleteers and addressed him—so runs the story—in these words:

“Son, don’t you know some remedy for the sore on my foot and leg?”

But the muleteer answered: “Father, what remedy can I know? Am I a surgeon? I am a muleteer, and have only cured the sore backs of beasts.”

“Then, consider me a beast,” said the Father; “and this sore, (which has produced this swelling of my legs and the grievous pains I am suffering, and which neither lets me stand, nor sleep,) to be a sore back, and give me the same treatment you would apply to a beast.”

The muleteer, smiling, as did all the rest who heard him, answered: “I will, Father, to please you;” and, taking a small piece of tallow, mashed it between two stones, mixing with it herbs which he found growing close by, and, having heated it over the fire, anointed the foot and leg, leaving a plaster of it on the sore. “God wrought in such a manner”—for so wrote Father Junipero himself from San Diego—that he slept all that night until day-break, and awoke so much relieved from his pains, that he got up and said Matins and Prime, and afterwards Mass, as if he had never suffered such an accident, to the astonishment of the Governor and the troops, in seeing the Father in such health and spirits for the journey, which was not delayed a moment on his account. Such a man was Junipero Serra, and so he journeyed when he went to conquer California.

On the 1st day of July, 1769, they reached San Diego, all well, forty-six days after leaving the frontier.

When they came in sight of the port, the troops began firing for joy; those already there replied in the same manner; the vessels at anchor joined in the salute, and so they kept up the firing until, all having arrived, they fell to embracing one another, and to mutual congratulations at finding all the expeditions arrived, and already at their longed-for destination. Here, then, we have the officers and priests, soldiers and sailors, and laborers, mules, oxen and cows, seeds, tools, implements of husbandry, and vases, ornaments and utensils for the Church, gotten together to begin the works of settlement, conversion and civilization on the soil of California. The first day of July is the first day of California. The year 1769 is our era.

Here, then, we have the Argonauts* of 1769: Father Junipero Serra, Father Crespi, Don Gaspar de Portolá, Don Vicente Vila, Don Pedro Fages, the priests, officers, soldiers and sailors. And what a contrast between the spirit and motives of the Argo-

* For the benefit of my readers who may not have access to a Classical Dictionary, I will give the derivation of the word "Argonaut." In Johnson's New Illustrated Universal Cyclopædia, he gives the derivation as follows: "Argonauts"—from the Greek, *Argonautæ*—"the sailors of the *Argo*"; in English: "Argonauts"—the famous Greek heroes, who, according to tradition, lived before the Trojan War, and acquired celebrity by an adventurous navigation of unknown seas. This is the most ancient voyage of discovery mentioned by classic poets or historians. They derived their name from the ship *Argo*, in which, under the command of Jason, they performed the expedition to Colchis on the Euxine, in order to recover the Golden Fleece, which was guarded by a sleepless dragon. Among the Argonauts were Hercules, Theseus, Castor, Pollux and Orpheus. In the course of the voyage they landed at several points, and passed through many perilous adventures. Among the obstacles which they encountered was the enmity and treachery of Æetes, King of Colchis; but they were aided by his daughter Medea, a powerful sorceress, and finally carried off the Golden Fleece.

nauts of 1769 and the Argonauts of 1849, whom gold and not piety brought to the shores of California. Yes, Gold was the magnet, and Mammon was the god.

The Mission era in California began on the 16th day of July, 1769, and lasted until 1823. The Missions extended from San Diego to San Rafael and Sonoma, which were the two last established north of San Francisco. In order to understand better this Mission epoch, I will quote from an admirable address delivered by John T. Doyle, Esq., at Santa Clara College, Tuesday, August 9, 1870:

Our organization of Society and system of laws are based on those of England, and, regarded as Colonists, we must be considered as belonging to the English system of colonization, although the first settlement of the States was made, and the larger part of its existence has been passed, under that of Spain. The two systems differed in toto, the essential distinction being as it seemed to me, that whereas under that of England the aborigines were regarded simply as wild animals, or enemies to be subdued or destroyed, the Spanish system looked upon them as our fellow-men, to be protected, instructed, and brought into the common fold of Christianity, civilized and saved. It is not my purpose to institute any comparison between the merits of these two systems; but to recall attention to this leading characteristic of the Spanish Conquest of America, the spirit of which breathes through all the laws of the Indies, and which must be borne in mind for a proper understanding of their Colonial history. It was this leading idea which brought the Spanish government, in all its colonial system, into immediate relations with those religious orders of the Church, whose members were devoted in whole or in part to missionary labors. It is a notable fact, too, that the religious conquest of America by Spain was much more complete than the civil one, and proved vastly more enduring. The Religion of the Conquerors remains to this day, though sometimes corrupted—that of all the Indian races once subject to Spanish rule—though the civil authority of the Mother Country has long been entirely shaken off. In fact, the Missionaries, have been quite generally the Pioneers in the exploration of New Territory. The Ecclesiastical conquest, as a rule, preceded the civil one, (as under the system indicated it naturally should,) and the latter was only perfect so far as it was based upon and harmonized with the former.

The moment that Spanish conquest departed from this rule—and to the extent that it so departed it violated the laws of its own being, and tended of course to destroy itself—it degenerated into tyranny and oppression—became of consequence odious, and provoked resistance, which, in the end, overthrew it.

I will not pursue this subject, but merely suggest its investigation by persons more competent than myself, reminding them incidentally of the two striking illustrations furnished by the Jesuit Missions in Paraguay, and the reduction of the savage tribes of Chiapas and Vera Paz, by the humane Bishop, Las Casas.

It is for the reasons mentioned that so many of the relations of early discovery in America are from the pens of Ecclesiastics; that numerous facts and evidence, which the archives of the civil government fail to supply, and which would otherwise have perished, have been brought to light from the libraries of the Convents and Colleges of Spain and Mexico; and that points of early Colonial History, long in doubt, have been set at rest by the authentic narratives and reports of the early Missionaries, made to the religious houses of which they were members.

A great mass of these, of unknown but undoubted richness, yet remains in manuscript, hid away in dusty crypts and chambers of these religious houses, now so fast going to decay. They threw light, not only on our early history, but on that of all the vast part of America which once acknowledged the dominion of Spain. These materials of history are perishing day by day; once gone, they can never be replaced."

THE CATHOLIC MISSIONS OF CALIFORNIA.

These ecclesiastical and civilizing establishments had their origin in the religious fervor of the people of Spain and Mexico. Large annual subscriptions were paid, by great numbers of persons, into what was known as the "Pious Fund," to be used in the conversion and management of the heathen Indians of California. The Spanish Government also contributed liberal sums for the same object.

There was a fund in Mexico of the aggregate capital of two millions of dollars, called "The Pious Fund of California." During a century it had been gradually built up by donations from the children of the Catholic Church. The income was to be devoted to sustain the

Catholic Missions in California; but the Missions never received any substantial assistance from that source; The proceeds of the fund were systematically embezzled. and, finally, in 1842, General Santa Anna, Provisional President of Mexico, by one bold sweeping act of robbery, confiscated the whole fund. So says the Hon. J. W. Dwinelle, in his address at the Centennial of the founding of the Mission of San Francisco, October 8, 1876.

I have since learned from unquestionable authority that the Mexican Government has been obliged to pay one-half of the income of this fund due, for over twenty years, to Upper California; the other half goes to Lower California. The case was decided a year ago, at Washington, Sir Edward Thornton, the English Minister, acting as umpire.

Each Missionary received a yearly salary of \$400, barely enough at the outset to maintain him. Small bodies of soldiers were, of course, detailed to guard the infant settlements from the attacks of the savages. Most of the Missions were laid off in the form of a hollow square; the enclosing wall, consisting of adobe bricks, was twelve feet high, and three hundred feet in length on each side. The centre of the square was occupied by an adobe church, roofed with tiles. Around it were erected storehouses, workshops of all kinds, a home for the priests, granaries, barracks for the garrison, and all other structures necessary for comfort and security. In fact, the Mission proper was at once a fortress, a religious station and a town. As a native population was gathered around it, by persuasion chiefly, and sometimes by a show of force, they were taught to construct habitations outside the

walls, and, after being Christianized as much as their wild habits would allow, they were instructed into the arts of peace and civilization. To men who had endured the worry, anxiety and perpetual wear and tear of the life so many lead in populous lands, these little communities must have seemed havens of rest; and thus this California of the Indians prospered for over fifty years in perfect tranquility. These were the peaceful and pastoral days of California, when the Angelus Bells rang out, and called the people to prayer and bed by 9 o'clock.

“ When the red, molten metals hotly glowed,
Ready those ancient Mission Bells to cast,
Matrons and maids of old Castile stood by
And threw therein the relics of the past,—
Vases of silver—whence their Spanish sties
Quaffed the red wines—and chains, and rings of gold,
And thus, with gifts and prayers, the Mission Bells
Were cast, and christened all for saints of old.”

[*Mrs. Volney E. Howard.*]

Reference is made, of course, to the Spanish troops stationed in them; idleness was not permitted, however. Grain, tools, agricultural implements, and small herds of cattle, horses, mules, sheep, goats and swine were furnished to each Mission. It was also allotted a tract of land fifteen miles square surrounding it. In a little time a vast farm was thus created. The most fertile portions were tilled, avenues of beautiful trees were planted, vineyards sprung into being on the hill-sides, and the valleys swarmed with multiplying herds of cattle. At the height of their prosperity, these Missions produced prodigious quantities of grain, wine and other products, and shipped off incredible numbers of pelts and hides. Their combined incomes were enormous ; and during this period

they are said to have paid a million dollars to the Mexican Government in dues, loans and exactions, besides maintaining the civil and military establishments of California. They suffered the loss of their large "Pious Fund" contributions by the separation of Mexico from Spain; but this was quickly made up by the arrival of great numbers of settlers, whose presence created new markets and imparted increased value to their lands and other property. Though their salaries and Spanish revenues were cut off, they soon found themselves totally independent, and with an abundance of wealth. Throughout the land they exercised absolute temporal power. As a rule, the Indians were tractable and submissive. The Fathers governed them with kindness and intelligence, directed them as to how and when they should labor; and fed, clothed and cared for them. There was wealth and abundance for all. The advantages of free and slave labor were skillfully combined in this system. Never before had the Californian Indian fared so sumptuously. He had anxiety neither for the present nor the future. The Padres gave him his tasks, plentifully supplied his material wants, attended to his religious instruction, and gave him hopes of a future state of bliss.

In 1826 the Mexican Government legislated against the Missions in various ways, and set the Indians free of the authority of their clerical benefactors. This measure speedily proved a ruinous one. The Indians dispersed over the country, and immediately became such miserable paupers that a return to the former order of things was found to be imperative. The Padres were accordingly authorized to gather

them in again, and did so, and also received monetary concessions of considerable consequence. In time, however, the same interference or persecution was renewed, and eventually assumed such a decided character, that the Fathers became utterly discouraged, and the Missions fell into a rapid decline. Cattle were slaughtered recklessly, funds were dissipated or sent out of the Territory, and lands were granted away at ruinous rates. By 1845 the destruction of the entire system was complete, and at this day scarcely a vestige of the former Indian population of the Missions is to be found.

THE MISSION OF SAN FRANCISCO DE ASSIS, OR MISSION DOLORES, AS IT NOW IS, 1876.

The Mission of San Francisco de Assis, at the Mission Dolores, was not founded until the 8th of October, 1776 ; and three weeks before, namely, on the 17th of the preceding September, the Presidio of this place had been founded with the usual formalities; and according to the wishes and instructions of the Viceroy of Mexico, the Missionary Fathers, accompanied by the civil authorities of the Presidio, performed the memorable work of the foundation of the Mission with all possible solemnity and formality, the account of which is given us by the faithful historian and eye-witness of the ceremony, the Rev. Father Palou, in the following words :

“ Being left alone with the three young men, the work of cutting timber was commenced in order to begin the construction of the chapel and houses in which to live. On the arrival of the vessel we already had sufficient timber, and with the help of some sailors furnished by Captain Quiros, in a short time a house was built thirty feet long and fifteen feet wide, all of plastered wood, with its roof of tiles ; and adjoining it, of the same material, a church was built fifty-two feet long, with its room for the sacristy

behind the altar ; and it was adorned in the best way possible, with various kinds of drapery, and with the banners and pennants of the vessels. On the 8th of said month, the Lieutenant having arrived the evening before, the foundation took place, at which assisted the gentlemen of the vessels with all the crew (except those necessary to guard the vessel) as well as the Commander of the Presidio, with all the soldiers and people, retaining in the fort only the most necessary. I sang the Mass with ministers, which, being ended, a procession was formed, in which was borne an image of our seraphic father St. Francis, the patron of the poor of the Presidio and of the Mission. The solemnity was celebrated with repeated salutes of firearms and the swivel guns that had been brought over from the vessel for the purpose, as also by the firing of rockets.

In the words of the venerable Archbishop of San Francisco, in his Centennial Sermon, on the day of the celebration—"Thus, a hundred years ago, on this spot, with solemn Mass and festive procession, with holy blessings and the *Te Deum*, the standard of the Cross was elevated, the law of the Gospel was proclaimed, the words of the conversion and civilization of the Gentiles was solemnly inaugurated."

The church is thirty by a hundred feet in size, and is thirty feet high, with a roof of tiles. Its front is ornamented by plain white columns. Large wooden doors secure the entrance, near which, in the interior, is a gallery and organ.

Uncushioned wooden benches are ranged in regular order on either side of the somewhat extended aisles. The right-hand wall is adorned with large pictures by Spanish artists, representing "The Last Supper," "Christ in the Hall of Caiphas," and the "Crucifixion." The ceiling is painted in small diamond-shaped figures of variegated colors, and of uniform size. A large arch bears a scriptural quotation; two side altars support gilded images, well executed; at the farther extremity of the church is a great altar, on which is

an image of Christ on the cross, and several gilded images of saints; to the right of the altar, occupying a niche, is a small image of the Virgin Mary, which, however, is not the work of the Spanish, but is a somewhat recent addition. To the rear of the main altar is the Sacristy, not very large in size, but filled with interesting and valuable relics of former days. The Mission Cemetery adjoins the little adobe church, whose time-honored walls have seen the storms and revolutions of a century. Here, within the space of four acres, repose the bones of ten thousand dead. For over eighty-six years this was the only Catholic cemetery of San Francisco, and here, side by side, lie the christianized Indians, the haughty Hidalgo, the Mexican, the native Californian, the Irishman, the Frenchman and the German—however differing in life, all on an equality in the embrace of death. Over three-fifths are Indian or Spanish-Americans, the balance principally natives of Ireland. Yet, strange to say, not more than four or five monuments bear Castilian names, they being chiefly Irish. On the right of the church rises a monument in white marble erected over the mortal remains of the first Governor of California. He was born when America herself had hardly acquired her independence—born here in San Francisco, under the Spanish flag, when that flag waved from Cape Horn to Frazer River, and from the Pacific to the Mississippi, when Spain was yet one of the Great Powers, not quite a century ago. What mighty revolutions have shaken the earth since then! The monument bears the following inscription:

“Aqui yacen los restos del Capitan Don Luis Antonio Argüello, primer Gobernador del Alta California bajo

el Gobierno Mexicano, nacio in San Francisco, el 21 de Junio, 1784, y murio en el mismo lugar de 27 de Marzo, 1830." That is:

"Here lieth the remains of Captain Don Luis Antonio Argüello, first Governor of Alta California, under the Government of Mexico, born in San Francisco, June 21, 1784, and who died in the same place, March 27, 1830."

Father Junipero Serra established the Mission of San Diego, July 16, 1769, and that of Monterey, June 3, 1770. He then turned his attention to the foundation of the Mission of San Francisco. The date of the foundation of the Presidio is the 17th of September, and of the Mission, October 8, 1776. The first Europeans who ever saw the Bay of San Francisco were those who composed the missionary expedition which came overland from San Diego, about the middle of July, 1769, to examine the already known Port of Monterey; during which it happened that, after the exploring party had passed the place now known as La Soledad, instead of turning west to their left, in the direction of Monterey, they continued their journey northwest until they found themselves in full view of the Bay of San Francisco.

Father Francisco Palou and Father Benito Cambon were the two founders of the Mission of San Francisco. Thus continues the narrative in Father Francisco Palou's *Life of Junipero Serra*:

The Bay of San Francisco having been re-discovered, the then Viceroy of New Spain—the Marquis de Croix—thereupon, by an order dated November 12th, 1775, gave directions for the foundation of a Fort, Presidio and Mission upon the Bay of San Francisco. The Colonists, with their cattle and the necessary provisions for the journey, were to come by land from Monterey,

while the rest of the equipments was sent from the same port by sea. The said overland expedition left the Presidio of Monterey on the appointed day, 17th of June, of said year of 1776. It was composed of the said lieutenant commanding, Don José Moraga; one sergeant and sixteen soldiers clad in leather armor (all married men with large families); of some followers and servants of the same, of herdsmen and drovers, who drove the stock of the Presidio; and the pack train with provisions and necessary equipage for the road; the rest of the freight being left for the vessel which was about to sail. And, as regards the Mission, we, the two Missionaries above named, joined the party with two young men, servants for the Mission, two neophyte Indians of California, and another of the Mission of San Carlos, for the purpose of trying whether he could serve as an interpreter; but as the idiom was found to be a different one, he only served to take care of the cows that were brought for the purpose of raising a stock of cattle. The said expedition came on towards this port."

The Hon. John Dwinelle says:

"The land expedition arrived first, and encamped at a pond called Dolores, a short distance east of the present site of the Mission. This spot was known as the Willows in 1849, and afterwards; and was graded and filled in about ten years ago, occupying most of the tract enclosed by Seventeenth, Nineteenth, Valencia and Howard streets."

Father Francisco Palou and Father Benito Cambon, were the monks who founded the Mission of San Francisco. Father Palou was one of the followers of Junipero Serra, whose life, like a devout disciple, he wrote here at the Mission of San Francisco. This book was written in 1785; it was printed in the City of Mexico, in 1787, and was the first book written in California. Copies of the original edition may be found in some private libraries of this city, bound in sheep-skin, clasped with loops and buttons of the same, and with a long list of *errata* at the end. There is a Preface to the work, which bespeaks the indulgence of the reader, because it was written among "barbarous gentiles in the port

of San Francisco," in his "new Mission, the most northern of New California, without books or men of learning to consult."

EARTHQUAKES.

The following account of the earthquakes which occurred at the Presidio in the months of June and July, 1808, is given in a letter from Señor Argüello, Captain of the Presidio, to Gov. Arrellaga, dated July 17th, 1808:

"I have to report to your Excellency that since the 21st of June last, to the present date, twenty-one shocks of earthquake have been felt in this Presidio, some of which have been so severe that all the walls of my house have been cracked, owing to the bad construction of the same, one of the ante-chambers being destroyed; and if up to this time no greater damage has been done, it has been for the want of materials to destroy, there being no other habitations. The barracks of the Fort of San Joaquin, the name of the fort at the Presidio, have been threatened with entire ruin; and I fear if these shocks continue, some unfortunate accident will happen to the troops at the Presidio.

"God preserve the life of your Excellency many years.

"LUIS ARGUELLO.

"SAN FRANCISCO, July, 17, 1808."

THE FIRST AMERICAN SHIP.

The first mention of an American ship occurs in the following letter from the Governor of California, to the Captain of the Presidio of San Francisco:

"Whenever there may arrive at the Port of San Francisco a Ship Named the *Columbia*, said to Belong to General Washington of the American States, Commanded By John Kendrick, Which sailed From Boston, in September, 1787, Bound On a Voyage of Discovery to the Russian Establishments, On The Northern Coast of This Peninsula, You Will Cause The Said Vessel to Be Examined With Caution and Delicacy, Using For This Purpose, a Small Boat Which You Have In Your Possession, and Taking The Same Measures With Every Other Suspicious Foreign Vessel, giving Me Prompt Notice of the Same.

May God Preserve Your Life Many Years.

"PEDRO FAGES.

"SANTA BARBARA, May 13, 1789.

"To Jose Argüella."

Twenty years before, this same Fages had sailed on the *San Carlos* to re-discover and people California. The *San Carlos* and the *Columbia* and Fages the connecting link.

The United States of America and California joined for the first time in thought. The *Columbia* did not enter the Ports of California, but made land further to the north and discovered the Columbia River. Fourteen years later, it would appear that American ships were more frequent on this coast. On the 26th of August, 1803, José Argüello, Comandante of the Presidio of San Francisco, writes to Gov. José Joaquín de Arrillaga, that, "on the first of the present month, at the hour of evening prayers, two American vessels anchored in the port (San Francisco), one named the *Alexander* under the command of Captain John Brown, and the other named the *Aser* under the command of Thomas Raben; that as soon as they anchored, the captain came ashore to ask permission to get supplies of wood and water, when, observing that he was the Brown that was there in the preceding month of March, he refused to give him permission to remain in port; that on the day following, at six in the morning, he received a letter from the captain (or supercargo), a copy of which he transmits, which is as follows :

"PORT OF SAN FRANCISCO, August 12, 1803.

"*To the Señor Comandante of the Port :*

"Notwithstanding your order for our immediate departure from this port, I am constrained to say that our necessities are such as to render it impossible for us to do so. I would esteem it a great favor if you would come aboard and see for yourself the needy circumstances in which we are placed, for during the whole of the time we had been on the northwest coast, we have had no opportunity of supplying ourselves with wood and water;

the Indians being so savage that we have not been able to hold any kind of friendly intercourse with them whatever.

"God preserve your life many years.

"JAMES ROWAN."

Only a portion of this letter is given, as it was too lengthy for insertion.

Don José Argüello had several children, among them Don Gervasio, Luis Antonio, (the first Governor of Alta California, under the Government of Mexico,) Santiago José Ramon, a priest; Ignacio, also a priest, killed by the Indians in San Diego; and Maria de la Concepcion, who is quite an historical character and who has been immortalized by Francis Bret Harte in his poem "Concepcion Argüello." Isabel, her sister, was married to Don Mariano Estrada, Comandante of the Presidio at Monterey, and their children were Santiago Adelaida, married to Mr. David Spence of Monterey; both died recently. Mr. David Spence died February 18, 1875; Mrs. Adelaida Spence, March 27, 1875; also José Ramon, Josefa Antonia Pasquala Bailona, Julian, Francisco, Rafael, José Antonio, and Luisa (now residing in Monterey and the widow of Manuel Diaz, from Tepic, Mexico.) In the baptismal records of the Old Mission Church in San Francisco I found the records of the baptism of Maria de la Concepcion Marcela Argüello. I here return thanks to the Most Rev. Archbishop Alemany for his kindness and courtesy in placing in my hands the archives of the Old Mission; and Professor Carlos Gompertz of the State University, who kindly aided me in translating it from the Spanish.

Here is the record; Don Pedro Fages is here mentioned in connection with the baptism:

No. 931.
 Maria de la
 Concepción Marcela
 Argüello—Paro-
 Española.
 65.

Día 26 de Febrero del año 1791 de esta Mion de N. S. P. San Fran^{co} bauticé solemnem^{te} una niña nacida^a el día 13 de dho. mes hija legitima de D^a José Argüello, Teni^e de Capⁿ y Comandante del Rⁱ Pres^o, inmediato natural de la ciudad de Querétaro en la Nueva Esp^a y de D^a Maria Ygnacio Moraga, natural del Rⁱ Presidio del Altar en la Sonora: pusela los nres Maria de la Conce^{on} Marcela, fué su Padrino D^a José de Zuñiga, Ten^e de Capⁿ y Comand^e del Rⁱ Pres^o de San Diego p^r poder authoriz^o por el Coronel Comand^e Insp^{or} y Gov^{or} desta Prov^a el S^{or} D^a Pedro Fagez con asist^a de dos testigos, que lo fueron el S^{or} Manuel de Vargas Sacer^{te} de la comp^a de Monterey, y Juan de Dios Ballesteros cabo de dha. otorgado en debida forma á Manuel Boronda, cabo de la comp^a de este Rⁱ Presidio de N. S. P. S^a Fran^{co}, quien lo admitió, y tuvo en brazos á dicha niña al tiempo de bautizar^{se}. A este advertí, que no contrahia parent^o, ni la obliga^{on} de Padrino, y que se lo avise á su Poderdante, p^a q^ue esté advertido del parent^o espiri- tual, y demas oblig^{on} contrahidos, seg^un se las ex- pliqué: y p^a que conste lo firmo en dho. día, mes y año ut supra.

FR. PEDRO BEN^o CAMBON (Rubrica).

[TRANSLATION.]

No. 931.
 Maria de la
 Concepción Marcela
 Argüello,
 Spanish Parish-
 oner.
 65.

On the 26th day of February, of the year 1791, in the Mission of our Patron Saint, San Francisco, I solemnly baptized a girl, born the 13th day of said month, the legitimate daughter of Don José Argüello, Lieutenant of Captain and Commandant of the neighboring Royal Presidio, a native of Querétaro in New Spain, and of Doña Maria Ygnacia Moraga, a native of the Royal Presidio of Altar in Sonora. I gave her the names Maria de la Concepcion Marcela. Her godfather was Don José Zuñiga, Lieutenant-Captain and Commandant

of the Royal Presidio of San Diego, by his attorney authorized by the Colonel Commandant Inspector of this Province, Don Pedro Fages, in the presence of two witnesses, who were Manuel de Vargas, priest of the Company of Monterey, and Juan de Dios Ballesteros, corporal of the same, executed in proper form to Don Manuel Boronda, corporal of the Company of this Royal Presidio of our Patron Saint San Francisco, who accepted it, and held the said girl in his arms at the time of her being baptized. I notified him that he did not contract the relationship nor the obligation of godfather, and to so inform the person who authorized him (his principal), in order that he might be aware of the spiritual relationship, and other obligations which he had contracted according as I explained them to him; and that this may be evident (in witness whereof), I sign it on said day, month and year as above.

(Signed)

FR. PEDRO BEN^o CAMBON (Flourish).

THE RUSSIANS IN CALIFORNIA.

About the year 1808 the Russians were first seen in California. Van Resanoff, Chamberlain of the Emperor of Russia, returning from his Embassy to Japan—after having inspected, by order of the Court of St. Petersburg, the posts, establishments and trading houses which the Imperial Russian American Fur Company possessed, as well on the side of Asia at Kamschatka and in the Aleutian Islands, as on the Continent and Islands of the Northwest Coast of America, anchored at the Port of San Francisco, in the month of May, 1807. So says the French traveler, De Mofras, who visited California between the years 1841 and 1842. An English traveler, Sir George

Simpson, Governor-in-Chief of the Hudson Bay Company's Territories, who was here in the same year with De Mofras, thus makes us acquainted with one of the parties to a story of romantic love, the first consequence of the advent of the Russians:

“After dinner, (at Captain John Wilson's, in Santa Barbara), we were joined by the remainder of our party, the *Cowlitz* having by this time come to an anchor, and we again sallied forth to see a few more of the lions. Among the persons whom we met this afternoon was a lady of some historical celebrity. Van Resanoff having failed, as elsewhere stated, in his attempt to enter the Columbia River in 1806, continued his voyage as far as San Francisco, when, besides purchasing immediate supplies for Sitka, he endeavored in negotiation with the Commandant of the District and the Governor of the Province, to lay the foundation of a regular intercourse between Russian America and the California settlements. In order to cement the national union, he proposed uniting himself with Doña Concepcion Argüello, one of the Commandant's daughters, his patriotism clearly being its own reward. If half of Langsdorff's description was correct, ‘she was lively and animated, had sparkling, love-inspiring eyes, beautiful teeth, pleasing and expressive features, a fine form, and a thousand other charms; and yet her manners were perfectly simple and artless.’ The Chancellor, who was himself of the Greek Church, regarded the difference of religion with the eyes of a lover and a politician; but as his Imperial Master might take a less liberal view of the matter, he was on his way to St. Petersburg with the intention, if he should there be successful, of subsequently visiting Madrid

for the requisite authority to carry his schemes into full effect. But the Fates, with a voice more powerful than that of emperors or kings, forbade the bans, and Van Resanoff died on his road to Europe at Krasnoyarsk, in Siberia, of a fall from his horse. Thus, at once bereaved of her lover and disappointed in the hope of being the pledge of friendship between Russia and Spain, Doña Concepcion assumed the habit, but not, I believe, the formal vows of a nun, dedicating her life to the instruction of the young and the consolation of the sick. This little romance could not fail to interest us, and notwithstanding the ungracefulness of her conventual costume and the ravages of an interval of time which had tripled her years, we could still discover in her face and figure, in her manners and conversation, the remains of those charms which had won for the youthful beauty Van Resanoff's enthusiastic love and Langsdorff's equally enthusiastic admiration."

[I must here deny the statement made by Sir George Simpson. He says that, "though Doña Concepcion apparently loved to dwell on the story of her blighted affections, yet, strange to say, she knew not till we mentioned to her the immediate cause of the Chancellor's sudden death." This circumstance might in some measure be explained by the fact that Langsdorff's work was not published before 1814. Many of her family are now living in California, and they assure me that Concepcion never alluded to this affair, and whatever grief she felt it was buried in her own heart; and from motives of delicacy it was never spoken of in her family; and that she did know of Von Resanoff's death many years before. After she

became certain of his death, she then devoted her life to the instruction of the young and to works of charity and benevolence. She then joined the third order of Franciscans called the Tertiary Order; the members were not bound by vows, nor were they required to quit their secular occupations, though they entered into an obligation to renounce secular pleasures and vanities, and to be charitable to the extent of their means. The habit is grey; and this explains the habit of a nun, which Sir George Simpson speaks of.—M. G.]

The Russians, in 1812, came down from the North, and established themselves at the port of Bodega with one hundred Russians and one hundred Kodiak Indians. It is said they asked permission of the Spanish authorities before doing so. The archives are full, however, of documents from 1812 up, showing the jealousy and fear by which they were regarded by Spain, and afterwards by Mexico. They occupied a strip along the coast from Bodega northwards, and only a few leagues in depth, but without any precisely fixed limits.

In 1841, this establishment was at its best, consisting of 800 Russians or Russo-Asiatics, with a great number of native Indian tribes around them, working for wages. It was to circumscribe these intruders that the Fathers crossed over and founded the Mission of San Rafael, in 1819, and of San Francisco Solano, at Sonoma, in 1823, and commenced another at Santa Rosa in 1827. The Russians raised some grain and cattle, and trapped enormously. De Mofras, whom I follow, says that the Kodiaks in their seal-skin boats made bloody war-

fare upon the seals, beavers, and especially the otters; that they hunted all the coasts, the adjacent islands and even the marshes and innumerable inlets of the Bay of San Francisco. In 1842, the Russians all left of their own accord, after having held their possessions, in the character of a Russian colony, for thirty years. At their fort of Ross, situated amid a forest of gigantic pines, a Greek Chapel reared its cross and belfries, with a most pleasing effect.



CONCEPCION ARGÜELLO.

(Presidio de San Francisco.)

1800.

I.

Looking seaward, o'er the sand-hills stands the fortress, old and quaint,

By the San Francisco friars lifted to their patron saint—
Sponsor to that wondrous city, now apostate to the creed,
On whose youthful walls the Padre saw the angel's golden reed;
All its trophies long since scattered, all its blazon brushed away,
And the flag that flies above it but a triumph of to-day.
Never scar of siege or battle challenges the wandering eye—
Never breach of warlike onset holds the curious passer-by;
Only one sweet human fancy interweaves its threads of gold
With the plain and homespun present, and a love that ne'er
grows old.

Only one thing holds its crumbling walls above the meaner dust—
Listen to the simple story of a woman's love and trust.

II.

Count von Resanoff, the Russian, Envoy of the mighty Czar,
Stood beside the deep embrasures where the brazen cannon are.
He with grave provincial magnates long had held serene debate
On the Treaty of Alliance and the high affairs of state;
He, from grave provincial magnates, oft had turned to talk apart
With the Comandante's daughter, on the questions of the heart,
Until points of gravest import yielded slowly, one by one,
And by Love was consummated what Diplomacy begun;
Till beside the deep embrasures, where the brazen cannon are,
He received the two-fold contract for approval of the Czar;
Till beside the brazen cannon the betrothed bade adieu,
And, from sallyport and gateway, North the Russian eagles flew.

II.

Long beside the deep embrasures, where the brazen cannon are,
Did they wait the promised bridegroom and the answer of the
Czar;

Day by day on wall and bastion beat the hollow empty breeze—
Day by day the sunlight glittered on the vacant, smiling seas;
Week by week the near hills whitened in their dusty leather
cloaks—

Week by week the far hills darkened from the fringing plain of
oaks;

Till the rains came, and far-breaking, on the fierce southwester
tost,

Dashed the whole long coast with color, and then vanished and
were lost.

So each year the seasons shifted, wet and warm and drear and dry;
Half a year of clouds and flowers—half a year of dust and sky.
Still it brought no ship nor message—brought no tidings ill or
meet

For the statesmanlike Commander, for the daughter fair and
sweet.

Yet she heard the varying message, voiceless to all ears beside;
“He will come,” the flowers whispered; “Come no more,” the
dry hills sighed.

Still she found him with the waters lifted by the morning breeze—
Still she lost him with the folding of the great white-tented seas;
Until hollows chased the dimples from her cheeks of olive brown,
And at times a swift, shy moisture dragged the long sweet lashes
down;

Or the small mouth curved and quivered as for some denied
caress,

And the fair young brow was knitted in an infantine distress.
Then the grim Commander, pacing where the brazen cannon are,
Comforted the maid with proverbs, wisdom gathered from afar.
Bits of ancient observation by his fathers garnered, each
As a pebble worn and polished in the current of his speech.

“ ‘Those who wait the coming rider travel twice as far as he;’

‘Tired wench and coming butter never did in time agree.’

“ ‘He that getteth himself honey, though a clown, he shall have
flies;’

'In the end God grinds the miller;' 'In the dark the mole has eyes.'

" 'He whose father is Alcalde, of his trial hath no fear'—
And be sure the Count has reasons that will make his conduct clear."

Then the voice sententious faltered, and the wisdom it would teach

Lost itself in fondest trifles of his soft Castilian speech:
And on "Concha," "Conchitita," and "Conchita" he would dwell

With the fond reiteration which the Spaniard knows so well.
So with proverbs and caresses, half in faith and half in doubt,
Every day some hope was kindled, flickered, faded, and went out.

IV.

Yearly, down the hillside sweeping, came the stately cavalcade,
Bringing revel to vaquero, joy and comfort to each maid.
Bringing days of formal visit, social feast and rustic sport;
Of bull-baiting on the plaza, of love-making in the court.
Vainly then at Concha's lattice—vainly as the idle wind
Rose the high Spanish tenor that bespoke the youth too kind;
Vainly, leaning from their saddles, caballeros, bold and fleet,
Plucked for her the buried chicken* from beneath their mustang's feet.

So in vain the barren hillside with their gay serapes blazed,
Blazed and vanished in the dust-cloud that their flying hoofs had raised.

Then the drum called from the rampart, and once more with patient mien

The Commander and his daughter each took up the dull routine—
Each took up the petty duties of a life apart and lone,
Till the slow years wrought a music in its dreary monotone.

V.

Forty years on wall and bastion swept the hollow idle breeze,
Since the Russian eagle fluttered from the California seas.
Forty years on wall and bastion wrought its slow but sure decay;
And St. George's Cross was lifted in the port of Monterey.

* "Plucked for her the buried chicken." This was considered an act of skill and fine horsemanship.

And the citadel was lighted, and the hall was gayly drest,
All to honor Sir George Simpson, famous traveler and guest.
Far and near the people gathered to the costly banquet set,
And exchanged congratulations with the English baronet;
Till the formal speeches ended, and amid the laugh and wine
Some one spoke of Concha's lover—heedless of the warning sign.

Quickly then cried Sir George Simpson: "Speak no ill of him, I pray.

He is dead. He died, poor fellow, forty years ago this day—
'Died while speeding home to Russia, falling from a fractious horse.

Left a sweetheart, too, they tell me. Married, I suppose, of course?

Lives she yet?" A death-like silence fell on banquet, guests and hall,

And a trembling figure rising fixed the awe-struck gaze of all.
Two black eyes in darkened orbits gleamed beneath the nun's white hood;

Black serge hid the wasted figure, bowed and stricken where it stood.

"Lives she yet?" Sir George repeated. All were hushed as Concha drew

Closer yet her nun's attire. "Señor, pardon, she died too!"



After reading this charming poem of Mr. Bret Harte on Concepcion Argüello, which besides the touching episode it relates, is so beautifully descriptive of the old Spanish California life, I visited "the sad city by the sea," Monterey, and there became acquainted with several near relatives of Doña Concepcion; among them, Mr. David Spence, and his lady, the Doña Adelaida Estrada de Spence, whose mother was Isabel Argüello, sister of Doña Concepcion; and her niece, Mariana Gomez Day, who was a pupil in the convent in Monterey, where her great-aunt was a nun. I found that what I thought at first a fiction was a reality. I now take up her life where the poem leaves it, and will carry it on to her death in the convent at Benicia, December 23d, 1857.

Concepcion Argüella passed most of her early life in California. She went to Mexico, and remained there for some time; but was very desirous of returning to her birthplace. She told Sister Rose Castro, after she had been in the Convent some time, that she prayed fervently that she might return to California. Her prayer was answered. An opportunity offered itself, and she came back with joy. After her return she spent much of her time at Soledad, at the old Mission Church, instructing the Indians, and engaged in works of charity. She was called by the Spanish people "Beata," that is, one whose life was spent in prayer and good works. She joined the Third Order of Franciscans, which permits them to be in the world but not of the world. The dress is grey, or some sombre color; and this explains the "habit of a nun," which Sir George Simpson, the English traveler, alludes to, in describing her dress. She

would have entered a convent long before she did, but could not do so, from the simple fact that there was no convent in California until the arrival in 1850 of the Right Reverend Bishop Alemany, since promoted to the Archdiocese of San Francisco. The Archbishop told me himself that soon after he arrived in California, he preached at Santa Barbara. After the sermon, Doña Concepcion, who was present, came to him and begged that she might be permitted to join any convent that he would establish. The first convent that was established in California was at Monterey. It was the old adobe building known as the Hartnell House. Mr. Hartnell's two daughters, Magdalena and Anita, and Mariana Gomez Day, attended the convent school. It was then thought Monterey would be what San Francisco is to-day; however, in that there was disappointment. Señor Jimeno put up a large building for a hotel, and the Bishop purchased it for the sum of five thousand dollars, and fitted it up for a convent and school for the Dominican Order.

April 11, 1851, Maria de la Concepcion Argüello made her profession as a nun, taking the name of Sister Maria Dominica. She was the first one that entered; Sister Rose Castro (who is still living in the convent at Benicia,) joined three months later. Her dress then, as a novice, was white serge with a white veil. On the 13th of April, 1852, she took the black veil with perpetual vows, but retained the white habit, as the dress of the Dominican Order is white. Very Rev. Francis S. Vilarrasa, O. P., (the present Provincial) gave Concepcion Argüella the habit; he was her spiritual adviser and attended her at the time of

her death. Her health had been delicate some years previous to that event. The convent was removed from Monterey to Benicia, in 1854, and here Sister Maria Dominica died, the 23d of December, 1857, aged 66. From the obituary records of the Convent at Benicia, I copied the following:

"In the Monastery of St. Catherine's of Siena, at Benicia, California, died Sister Maria Dominica Argüello, December 23d, 1857. She was buried on Christmas Eve, and was dressed in her white habit as a nun; she was carried on a bier into the chapel of the convent; first the cross-bearer bearing the cross, then the young girls of the convent followed dressed in black; then the novices in white, with white veils, carrying lighted tapers; then followed the professed nuns, with black veils and lighted tapers, signifying that she had gone from darkness up to light and life. After the solemn requiem service was ended, the last Benediction of the Catholic Church was pronounced over her mortal remains, '*Requiescant in pace*,' dismissing a tired soul out of all the storms of life into the divine tranquility of death. The next morning was Christmas day, and we hope her pure spirit was joining in the Angelic chorus,

'Glory be to God on high, and on earth Peace to men of good will,' and that she realized the fullness of that glorious sentence—
"Let me go, for the day breaketh . . . I have seen God, face to face, and my soul has been saved.'" (Gen. xxxii, 26-30.)

She was buried in the cemetery of the convent. Over her grave is a simple brown stone cross, with the inscription,

"SISTER MARIA DOMINICA,
O. S. D."

[Order of St. Dominic.]

Rest, gentle sister, thy life is o'er;
Well hast thou done the Master's work below!
Clothed in celestial peace forevermore,
No more of toil or weariness to know
The prayers of many poor thou didst befriend,
Telling thy goodness, to the Throne arise;
The blessings of a thousand tongues ascend,
To glorify thy pathway through the skies.

M. Sutherland.

Missions of Upper California, in the order of their Foundation.

1.	San Diego.....	founded July 16, 1769.
2.	San Carlos (Mission del Carmelo).....	June 3, 1770.
3.	San Antonio de Padua.....	July 14, 1771.
4.	San Gabriel Arcangel	Sept. 8, 1771.
5.	San Luis Obispo de Tolosa.....	Sept. 1, 1772.
6.	San Francisco de Assis (Mission de Dolores) .	Oct. 8, 1776.
7.	San Juan Capistrano.	Nov. 1, 1776.
8.	Santa Clara.....	Jan. 18, 1777.
9.	San Buenaventura.....	Mar. 31, 1782.
10.	Santa Barbara.....	Dec. 4, 1786.
11.	La Purisima Concepcion.....	Dec. 8, 1787.
12.	Nuestra Señora de la Soledad.....	Oct. 9, 1791.
13.	Santa Cruz.....	Aug. 28, 1794.
14.	San José.....	June 11, 1797.
15.	San Juan Bautista.....	June 24, 1797.
16.	San Miguel Arcangel.....	July 25, 1797.
17.	San Fernando (Rey de España).....	Sept. 8, 1797.
18.	San Luis Rey de Francia.....	June 13, 1798.
19.	Santa Inez (Virgen y Martir).....	Sept. 17, 1804.
20.	San Rafael.....	Dec. 18, 1817.
21.	Sonoma (San Francisco Solano)	Aug. 15, 1823.

List of California Governors from 1767 to 1846.

Gaspar de Portolá.....	1767 to 1771
Felipe de Barri.....	1771 to 1774
Felipe de Neve.....	1774 to 1782
Pedro Fages.....	1782 to 1790
José Antonio Romeu.....	1790 to 1792
José J. de Arrillaga (<i>ad interim</i>).....	1792 to 1794
Diego de Borica.....	1794 to 1800
José Joaquín de Arrillaga.....	1800 to 1814
José Arguello (<i>ad interim</i>).....	1814 to 1815
Pablo Vincente de Sola.....	1815 to 1822 and 1823

Under Mexico the list continues:

Luis Arguello.....	1823 to 1826
José Ma. de Echeandia.....	1826 to 1831
Manuel Victoria.....	1831 to 1832
Pío Pico (<i>ad interim</i>).....	1832
José Figueroa.....	1832 to 1835
José Castro (<i>ad interim</i>).....	1835 to 1836
Nicholas Gutierrez.....	1836
Mariano Chico.....	1836
Nicholas Gutierrez (again for a few months) .	1836
Juan B. Alvarado.....	1836 to 1842
Manuel Micheltorena.....	1842 to 1845
Pío Pico.....	1845 to 1846







